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AMERICAN Missionary Register.

VOL. VI.]

FEBRUARY, 1825.

[No. 2.

Biography.

OBITUARY AND CHARACTER OF MR. JOHN HARLE,

BAPTIST MISSIONARY, WHO DIED AT CALCUTTA, AUG. 12, 1822.

[From the *London Missionary Register*.]

THE following view of the character and death of Mr. Harle has been given by his associates:—

Br. Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution ; and, from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives, than any of us whom he has left behind.

Added to strength of body, he possessed vigour of mind. He had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him, in an eminent degree, to hold forth among them the Word of Life.

Personal religion he possessed in no inconsiderable degree. After he was brought to the knowledge of the truth, which took place in 1813, (in India,) those powers, which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change.

Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others ; particularly for the Heathen, whom he daily saw degraded and miserable. In 1816, he com-

menced his Missionary Labours ; and from that period to the time of his death, maintained a conduct that was irreproachable both in the Church and in the World.

The graces which shone most resplendently in his character, were Humility, Devotion, and Zeal.

On all occasions, he expressed how little he thought of his own gifts and graces : he seemed thoroughly to have learned that hard lesson, taught by the Apostle—*Let each esteem others better than himself*.

At our Prayer-Meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the Divine Word. The Scriptures, which he daily read, he exemplified in his daily conduct ; and wherever he was seen, whether in his family, among his friends, or among the Heathen, all who knew him could say, “ There is a man of God.”

His zeal was particularly manifested on behalf of the Heathen ; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their souls ; and, when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate;

when the baser sort contradicted and opposed, he did not return railing for railing; but, contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and, in this part of his conduct, he remarkably exemplified the advice of the Apostle to Timothy: 2 Tim. ii. 25.

He was ill for a considerable time: and, throughout the whole, manifested much heavenly-mindedness and resignation to the will of God. At one time, we had great hopes of his restoration to health; he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying

Saviour; and little did we then think that, before the return of another of these happy seasons, he would be sitting down at our Father's board above. However, it appears, from the exertion which he made that evening, that he suffered a relapse, and after that several others; so that by degrees his strength became exhausted, and his frame emaciated, till at length *he fell asleep in Jesus*. The last words which he was heard to utter were—"All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet—*Mark the perfect man, and behold the upright! for the end of that man is peace.*

OBITUARY OF ANUNDA,

A CONVERTED BRAHMIN, WHO DIED AT CALCUTTA, SEPT. 7, 1822.

In reference to the death of this Native, the Committee of the Baptist Missionary Society, with which he was connected, alluding to the death of Mr. Harle, state—

This painful bereavement was followed, soon after, by the death of Anunda, the Christian Brahmin, of whom honourable mention was made in our Report.

This Young Man, who was as it were snatched from eternal burnings like a brand from the fire, while in the expectation of death gave undoubted evidence of a saving faith in the Lord Jesus. He was so highly esteemed by the Brethren that they generally speak of him as the "beloved" Anunda.

He died the same month that he was baptized in the preceding year. He professed his love to and faith in our blessed Saviour, at the same time with Br. Harle: with him, he afterward chiefly resided, and made known the glad tidings of Salvation; and it has pleased the Lord that they should not be separated long by death, having taken them both within so short a period.

After the death of Br. Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct

him; as he had not long begun to exercise the Ministry. We, accordingly, began to build him a small house on the Circular Road; in the mean time he lived with Kasee, a Native Brother, whose house is adjoining to one of our Native Places of Worship in Bow Bazar.

His death was so sudden, that it filled us with consternation. On Friday evening, he was quite well; and preached at Coringah, about a mile from his residence; he returned, supped, and retired to rest as usual: about three o'clock in the morning, he was seized with the cholera morbus; and, by nine o'clock, he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmin, whom we have ever seen in this country.

Anunda was buried in the Burying-Ground belonging to the Establishment—for we have no Burying-Ground of our own—and his funeral was attended by a number of Christian Friends, European and Native.

Before his body was removed for interment, Paunchoo delivered over him a very impressive and affecting oration. Paunchoo was the means of first awakening his mind: when he spoke of him, it was in a very melting strain; and the tears streamed

down his cheeks, all the time he spoke. A very large congregation of natives were present on the occasion; and it was easy to perceive from their profound silence and great attention that they were deeply impressed with this novel scene. Paunchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming religious; and confined by them three months, that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the Gospel—the great progress which he had made in Christian Knowledge—the faithful manner in which he had warned them to flee from idolatry—and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say, of the imposture and knavery of the Brahminical System; which was contrived only to

cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was—that, at that time the day before he was quite well, and preaching the Gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the Christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this Address was prepared, we are surprised: when we recollect the peculiar pathos with which it was delivered, we are still affected: and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Reports of Societies.

TWENTIETH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING IN FREE-MASONS'-HALL,
LONDON, MAY 5, 1824.

AN abstract of this Report, so far as relates to the progress of the Bible cause in Europe, was presented in our last number. Our selections from this interesting document will now be concluded.

ASIA.

In the EAST, the labours of your auxiliary societies are silently and effectually proceeding.

In the last report of the Calcutta auxiliary society, a document of no common value, several interesting circumstances are mentioned. An association had been in existence in the city of Calcutta for eight months, and had raised nearly 6,000 rupees. The system of domestic inquiry had been carefully pursued; and Mr. Schmid writes, having himself visited the inhabitants in his

populous district, "I have found only three persons capable of reading English, who confessed that they had no Bible in their possession." This abundance of the Scriptures among the British population, or those who speak the British language, is hailed with delight and gratitude by the Calcutta committee; while it stimulates their endeavours to supply the Hindoos, Mohammedans, and Portuguese. The Armenians also have shared in this benefit; and one individual of this body is reported to have been so struck with what he had heard at an anniversary, that he presented a dona-

tion of 500 rupees, declaring, at the same time, his readiness to promote to the uttermost an undertaking so truly great and beneficial. A number of natives have become subscribers and purchasers of the Bible; and it is a point of some importance, as the Report justly observes, to have weakened the prejudices known to exist among the natives, against paying any thing for spiritual instruction, and for books containing such instruction.

The Hindoostanee Pentateuch is now in a course of distribution, and the New Testament has been commenced. Mr. Bowley's New Testament in Hinduwee has advanced to the Philippians. A new edition of the Bengalee, after a careful revision by the Translation Committee, has been sent to the press.

In consequence of your grant in aid of the translation department of the college, founded by the late Bishop of Calcutta, the Rev. T. Robinson, chaplain at Poona, applied for his Lordship's sanction to a projected version of the Old Testament in Persian; and on its being ascertained that the proposed work fell within the terms of the grant, it has been commenced, and from the acknowledged abilities of the gentleman who has taken it into hand, high expectations are entertained that it will supply an important desideratum. The treasurer has been drawn upon for 2000*l.* in aid of the translation fund of the college.

Of the translators at Serampore, who are diligently pursuing their labours, your Committee feel confident that future generations will apply to them the words of the translators of the English Bible, when speaking of those who had preceded them in accomplishing an English version of the Bible, "Therefore, blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto than to deliver God's Book unto God's people, in a tongue which they understand."

To these translators two grants have been made: one of 3,000*l.* to their general translation fund, and the other of 2,500*l.* on account of the new versions which they have

in hand; and for each of which, when accomplished and approved they are to receive 500*l.*

From Bombay information has been sent of the entire Testament in Goojurattee having been completed, and put into extensive circulation. This work was finished in eight parts, equal to 1,000 copies of the whole Testament, of which about one-half had been already distributed.

The American Missionaries in this quarter continue their labours of translation, and have been aided by a grant of 100 reams of paper for the purpose of printing the Scriptures.

From the auxiliary society at Madras, your Committee regret to state that no communication has been received during the last year.

The grant of English and Malay Bibles to the auxiliary Society at Colombo in Ceylon, mentioned in your last Report, has been received with gratitude. The translation of the Cingalese Scriptures has been completed: and to enable the Colombo Committee to print, 150 reams of paper have been added to the supply before granted. There are about 10,000 native children at this time receiving Christian instruction in the island; many of the adult natives are desirous of possessing the Bible; and even among the Buddhist priests, the Scriptures are now read. The edition hitherto provided will be found quite inadequate to meet the numerous calls of these different classes. A new edition has therefore been proposed, which is to consist of 2,500 entire Bibles, and 1,500 additional New Testaments; and 500 reams of demy paper, and boards and leather for binding, have been placed at the disposal of the Colombo Society.

There is also in Ceylon a large and interesting population of the descendants of the Portuguese. For their use it has been proposed to print, in Indo-Portuguese 1,000 New Testaments, and 1,000 copies of the Gospels and Acts; and for this purpose sixty reams of paper have been cheerfully voted. Numerous inquiries are made by these Indo-Portuguese—"When will our Bible," as they term it, "be printed?"

In a recent communication from Mr.

Glenie, secretary of the Colombo Society, he forwards to the committee an interesting letter from Mr. Mooyaart, requesting assistance from your Society, in behalf of the Tamul population of Ceylon. Respecting this application, the Colombo secretary writes, "I am persuaded that a spirit of religious inquiry is excited, which will, under the blessing of Divine Providence, lead to the happiest results, if the people are at all adequately supplied with the Tamul Scriptures."

Under these circumstances your committee have requested their friends at Madras to furnish the Colombo Society with 1,500 Testaments, and 1,500 Gospels and Acts for the use of its Branch at Jaffna.

An impression of 3,500 copies of the four Gospels in Otaheitean has been taken off at HUAHINE, one of the Society Islands in the SOUTH SEAS. They have been received with avidity by the natives. Several parts of the New Testament, as well as of the Old, were ready for the press.

At BORABORA the Epistles have been completed, and every practical care is used to ensure fidelity in the translation. Large editions are called for, in consequence of several other islands having embraced Christianity; and 200 reams of paper have therefore been presented for the use of the Missionaries in printing the Holy Scriptures.

A thousand Malay Bibles have safely reached AMBOINA, after a most perilous voyage, in which it was necessary to lighten the ship by throwing overboard much of the cargo.

A very interesting account has been received of the distribution of some Bibles intrusted to the care of a surgeon on a voyage in this distant part of the world. "At a Portuguese factory," writes your correspondent, "such was the eagerness of the people to peruse the holy word, that, as I produced the Bibles from a bag, each gentleman seized a copy, and sat down and read in silence."

To one individual, a native of considerable influence, a Bible promised two years before, was presented. On the subject of his people embracing the Christian faith, this person said, "When I have my Bible,

I shall teach them more, for I shall read it constantly when time will permit." At the north-eastern extremity of the island of Celebes, where a factory was visited, the poor were found very anxious to possess the Scriptures: And thus, says your Almoner, "I have been enabled again to provide for the hungry, and to place before them the bread of life, with which British liberality supplied me."

Many are the horrible superstitions which still prevail among the natives; but who can refrain indulging a hope, that, before the irradiating influence of Divine Truth, these superstitions will gradually disappear, and that "the isles that are afar off on the sea shall wait upon Him."

At SYDNEY, in NEW SOUTH WALES, a depository and sale room for the Holy Scriptures has been opened; a supply has been requested, and a remittance of 150*l.* from thence is shortly expected. "Our last Anniversary," writes the secretary of the Auxiliary Society, "was more interesting and animating than any of the preceding."

At your last Anniversary a copy of the entire Bible, in the CHINESE language, was laid upon the table, by the eldest son of the Rev. Dr. Marshman. During the year now past, another version of the entire Bible in the same language has been added to the former, by the labours of the Rev. Dr. Morrison, at Canton, and his late valuable colleague, the Rev. Dr. Milne.

The distribution of the Chinese New Testament, by Dr. Morrison and his friends, has been already so rapid that another new edition has been called for; a large part of which, as well as the whole of the former impressions, are already in circulation. The Anglo-Chinese College, is about to be removed from Malacca to Singapore, a situation which will afford several facilities for the distribution of the Scriptures; for, by the many native vessels which visit that port, copies may be sent to Cochin-China; and, perhaps, to Japan itself.

Materials are collecting for making subsequent editions more correct; and as the present blocks will not suffice for the number of copies which will be required, Dr. Morrison has again solicited the assistance

of the Society. His request has been met, by a further grant of one thousand pounds.

AFRICA.

Little can, as yet, be said of AFRICA; but that little is not without its interest. Lieutenant Bailey, of Gibraltar, having visited Tangiers, and found the Jews there in a most wretched condition, placed at the disposal of the chief Rabbi forty copies of the Old Testament, in Hebrew; having obtained a promise from him, that they should be circulated among the poor.

The Report of the SIERRA LEONE Auxiliary Society contains information of a gratifying nature. From this Institution, 606*l.* 6*s.* 8*d.* have been remitted. The committee have received, in Bibles and Testaments, 822*l.* 2*s.* 9*d.*; and it is pleasing to observe the anxiety expressed by them, that the balance of 215*l.* 16*s.* 1*d.* may be also paid.

The plan adopted in other places, with so much success, had been tried there also. Domestic visits have been paid, and the results have been most satisfactory: 1,908 readers have been discovered: 679 Bibles and 561 Testaments are already in circulation, and demands have been made for 531 Bibles and 610 Testaments. "Multitudes," says the Report, "in this colony search the Scriptures as a privilege as well as a duty; and, while employed in this delightful work, they have been led to revere their Author, and to acquiesce in his will—they have found his service, which is the delight of angels, 'perfect freedom.'"

Many painful events have occurred in this interesting place since your last Anniversary. Death has made some awful ravages; but, in many of those who have thus fallen its victims, the peculiar value of the Bible has been strikingly manifested; while they have been passing through the valley of the shadow of death, they have, indeed, "feared no evil," but have "rejoiced in hope of the glory of God, through our Lord Jesus Christ." Though dead they yet speak; and their dying testimonies to the value of the Bible may be considered as so many solemn charges to us to "abound yet

more and more in this work of the Lord," in which we are engaged.

The Report of the Bible Society at the CAPE OF GOOD HOPE has not as yet been received; but an account of its Anniversary has been transmitted by the Rev. Dr. Philip, one of its secretaries. "In my journeys into the interior," says this gentleman, "I have been frequently entreated for Bibles; any I had to spare, have been thankfully received; and I have often met with individuals who showed an eagerness to purchase them at any sum within their reach. The discoveries daily making lead to a supposition, that all the languages spoken from the Kiskamma to the Arabian Gulf, and from the mouth of the Zombeze to that of the Congo, are derived from the parent stock; and so nearly allied to each other, as to furnish great facilities for the translation and general circulation of the Scriptures." "Let us suppose," proceeds Dr. Philip, "our Missionaries surrounded with bodies of converted people, possessing the arts of civilized life, and the Scriptures in their own tongue—events likely to happen at no distant period—who does not see in these circumstances a field of operation before us of unlimited extent; a population to work upon innumerable; a foundation laid for the temple of Jehovah in Southern Africa in which all the numerous dialects of the Bootchuana language will be consecrated to the service of the living God, and in which its numerous tribes may worship and receive the light of life and salvation."

The schools, the army, and the navy, at the Island of MAURITIUS, are supplied with the Scriptures by the Society there; Bourbon and Madagascar participate in its benevolent attentions. From the same source, also, copies are forwarded to China and various parts of India, where the Dutch language is used.

IN EGYPT your committee have to record, with gratitude, the continued kindness of Messrs. Salt and Lee, the British consuls. In the benevolent efforts of these gentlemen, we have a practical illustration, of what has often been advanced in theory, that consuls, merchants, and traders in foreign countries, have it in their power to assist materially in the distribution of the

Scriptures. The dragoman (interpreter) of Mr. Salt, had sold 117 copies of different kinds, from a store which the Rev. Mr. Fisk, an American Missionary, had brought the preceding year, from Smyrna.

During the visit of the American Missionaries in Egypt, they distributed 755 copies of the Bible, or parts of it; of which 199 were given gratis, while the remaining 556 were sold. These books were received with much gratitude, on the part of the Coptic church.

At AKMIM, particularly, these gentlemen write, "It was highly gratifying to see the priests zealously stirring up the people to pursue the word of God. We now feel authorized to state, that the Coptic church has lifted up its voice in favour of the Bible Society, and of the distribution of the Scriptures. The patriarchs, the bishops, the priests, the people call to the Bible Society, and say, 'Help us.' They have but few copies of the Bible among them. In our travels, we have found but two. They must remain destitute, or manuscript copies must be multiplied, or the Bible Society must supply them." Which of these alternatives shall be embraced, the friends of this Institution will find no difficulty in determining.

In this interesting tour, Jews and Mahometans were also found who were willing to purchase copies for themselves.

The Four Gospels in the AMHARIC, one of the vernacular dialects of ABYSSINIA, edited by your honorary librarian, have left the press during the past year. The same gentleman has also published an interesting Memoir relative to the Ethiopic Manuscripts. Of this latter work Baron de Sacy has observed: "The volume, of which we have given some idea, is, as it were, a forerunner of what the literature of Abyssinia will shortly owe to the efforts of the British and Foreign Bible Society; of that Society, whose objects and success are now appreciated, and have, at least, we venture to believe, imposed silence on its detractors."

The Ethiopic version is preparing for the press with all expedition; and is designed to accompany the Amharic.

SOUTH AMERICA.

Your attention is now solicited to SOUTH AMERICA. The desire for the sacred volume, noticed in your last Report, increases; and applications crowd upon your committee with more rapidity than they are able to meet them.

The PHILADELPHIA Bible Society having been supplied by your committee, sent out, as a correspondent expresses it, a little adventure of Christian charity to La Guayra, consisting of 250 Spanish Bibles and 500 Testaments, which were presently disposed of; many of the copies falling into the hands of priests and candidates for the ministry. This happy circumstance paved the way for a connexion between Philadelphia and La Guayra; and the correspondent alluded to, on a visit to this country, came with a letter of recommendation from Robert Ralston, Esq. the treasurer of the Philadelphia Society; and on attending one of the meetings of your committee, expressed his readiness to forward, to the utmost of his power, the designs of the Society; 200 Spanish Bibles, 1,500 Testaments, together with 1,300 Select Books of the Old Testament, have been consigned to his care; and all who have had the pleasure of becoming acquainted with this gentleman feel satisfied that in him a valuable coadjutor has been obtained by your Society.

From BERRICE the secretary of the Auxiliary Society writes, that he had experienced the greatest kindness on the part of governor Beard, who presented six Bibles and ten Testaments, as rewards for good behaviour, to the children of the school, at a public examination. The sum of 21*l.* has been remitted by the Rev. John Wray, as the produce of some Bibles placed at his disposal, for sale, or gratuitous distribution in that colony.

A letter from BUENOS AYRES states the pleasing fact of the immediate sale of a number of copies of the Spanish Scriptures, which had been placed in the hands of a bookseller.

But it is from LIMA that the most gratifying accounts have been received. There the Bible is eagerly sought, and from thence

a remittance has been received of 299*l.* accompanied with the most urgent request for further supplies. Two hundred Bibles and 1,500 Testaments have been sent; to these, 2,000 Bibles are to be added, from an edition which has just left the press. Five thousand were requested; and, indeed, one correspondent has written, that were 10,000 sent, they would all meet a ready sale.

In a recent communication from the same active friend, a new version of the Scriptures in the ancient Peruvian language is proposed. Individuals have been found willing and competent to the work. Your committee have cheerfully defrayed the expense of printing the Gospel of St. Matthew, and encouraged the prosecution of this important undertaking.

WEST INDIES.

From NEW PROVIDENCE, in the Bahamas, a pleasing account has been received of the disposal of a grant of the Scriptures, made by your committee; which communication was accompanied with a remittance of 32*l.* 7*s.* 6*d.* received for those sold.

"I have seen the Spaniards," says a correspondent, "in their hammocks reading the Bibles they now possess, with apparent pleasure, to others, and pointing out to them particular passages;" and the keeper of the prison at Nassau, acknowledging the receipt of some Testaments for the Spanish, English, and Portuguese prisoners, adds, "that the books are frequently used;" and relates a particular instance of great benefit derived in the evident moral improvement of a person confined in the prison.

The JAMAICA Eastern Auxiliary has acknowledged with gratitude a grant of Bibles and Testaments, and sent 100*l.* sterling, as the first fruit of its labours; and the case of Spanish Scriptures, formerly intrusted to a private individual, being entirely sold, the Committee have requested a fresh supply, as many openings have presented themselves for diffusing them over the Spanish main; and, accordingly fifty Spanish Bibles, and 500 Testaments have been sent. The

French, Dutch, and Hebrew Scriptures are likewise in demand.

In this part of the island an Association has been formed among the free people of colour, which has been aided by a grant of 50 Bibles and 100 Testaments, from the Committee of the Jamaica Eastern Auxiliary Society.

The same packet which brought intelligence of the regret of this auxiliary, that it was not able to send another remittance, to evince, as the secretaries express themselves, its growing attachment to the benevolent cause in which it is engaged, brought a bill for 100*l.* sterling, from the Hon. F. Smith, of Spanish Town, as a second donation to the British and Foreign Bible Society.

Your president has received the warmest acknowledgments from G. R. Porter, Esq. President of His Majesty's Council in the Virgin Islands, for the grant placed at his disposal. This gentleman notices the great attention to religion now happily prevailing in these islands, a circumstance which renders your donation doubly valuable.

From ST. KITTS, a Missionary writes,—Could I promise to give a Bible or a Testament to every one who should make application, with a tolerable ability to read them, I have no doubt but several would apply themselves diligently to the task, and would even attain the necessary competency.

At ANTIGUA, the Society had so fallen to decay, that its formal dissolution was proposed at a general meeting of its subscribers. Happily, the proposal was rejected; and, after a patient perseverance for three years longer, it has revived with increasing energy. The treasurer writes, that, at the anniversary, his Excellency Sir Benjamin D'Urban, the Captain general, presided; and that the cause of the Bible Society had been advocated by every clergyman in the island; congregational collections had been made at each place of worship; the jails, the hospitals, and estates, as well as the schools instituted by the Church Missionary Society, and the Sunday schools, have been fully supplied. An Association has been formed at Falmouth, and another is to be added at Parham. On the estate of Parham a great desire for the Scriptures prevails among the negroes: of seventy-four Bibles, and seven-

ty-four Testaments sold last year, a great proportion was purchased by them. In the desires expressed by the secretary of the Antigua Society, all the friends of the Bible will most heartily concur,—“May the agency of the Holy Spirit make that word, which it is our object to disseminate, very powerful in subduing the kingdoms of this world to the dominion of our Lord and his Christ, that he may reign for ever. Amen, Amen.”

NORTH AMERICA.

Under this head, we shall omit the notice given of the progress of the Bible cause in the United States. For more recent and satisfactory intelligence on this topic, the reader is referred to the abstract of the last Report of the American Bible Society, published in our number for July.

The Report of the Auxiliary Society at KINGSTON, in Upper Canada, announces the gratifying circumstance, that instead of thirty-three names which appeared in their former Report as supporters of the Institution, the number is now increased to 221.

From the MONTREAL Auxiliary Society information has been received, that during the preceding year 1,101 copies of the Scriptures have been circulated in English, Gaelic, French, and German. A supply of 400 English Bibles is, at the same time, requested. The circulation which has already taken place, has been accompanied with many happy effects.

A friend going to QUEBEC took with him a small supply of the Scriptures, which being distributed, he has requested a farther grant, and 50 English Bibles, and 200 Testaments, together with 62 French Bibles, and 125 Testaments, of different versions, have been placed at his disposal.

From the Auxiliary at FREDERICTON, in New Brunswick, a remittance of 50*l.* has been received, as a free contribution, accompanied with a further sum for Bibles and Testaments.

The supply sent to MIRAMICHI, in the same province, afforded the most lively joy, and an interesting account of their distribution has been received.

A proportion of the Bibles sent out have been forwarded to NEW BANDON, in the Bay of Chaleur, where a settlement is forming of very poor people from the South of Ireland; as destitute of the Scriptures as of the means of obtaining them. Pocket Bibles and Testaments being wanted by this Institution, 100 of the former and 200 of the latter have been forwarded. Thirty pounds have been received as a free contribution from this society.

A clergyman of the church of England, residing in Nova Scotia, having applied, through your president, for a grant of Bibles for the benefit of the persons under his charge, 200 Bibles, and 500 Testaments have been placed at the disposal of the NOVA SCOTIA Auxiliary Society, to supply this gentleman, as he may require them.

At PICOU, a striking illustration of the excellency of your society's simple principle has been afforded. The Scriptures, in the French language, were offered to some Roman Catholic ministers, who instantly refused them, supposing it impossible that Protestants would charge themselves with providing Roman Catholic Scriptures. Being prevailed upon, however, to examine the point, and having discovered that it really was their own version which was offered, they readily purchased the copies themselves, and recommended to their flocks to do the same.

Here there are several extensive settlements of Roman Catholics; and, under the pleasing hope, that by prudent exertions, their own Scriptures may be introduced among them, 100 French Bibles and 500 Testaments of De Sacy's version, have been granted.

Mrs. Le Couteur, president of the Ladies' Auxiliary Society at Jersey, having sent six small Testaments to PASEEBIACK about two years since, has been furnished with an accurate statement of the families and readers in them, resident immediately in that neighbourhood, by which it appears that out of a population of about 1,800 or 1,900 persons

450 English and 270 French readers are to be met with ; forty Bibles and seventy-five Testaments, French and English, have been given with a hope that these, like the six which preceded them, will prepare the way for others to follow ; and your Committee earnestly desire, that this handful of corn in the earth may spring and bring forth fruit abundantly.

At LABRADOR the work of translating the Scriptures into the Esquimaux language is actively prosecuted. Sixty of the Psalms of David are already completed. "That the Bible Society produces blessed fruits, we can testify," write the Missionaries, "as eyewitnesses. In all the houses and tents of our Christian Esquimaux, a chapter is every day read from the New Testament. We should almost wish you to see one of our Esquimaux congregations assembled together, and offering thanksgivings and praises to that adorable Saviour who suffered and died for them."

From one of their settlements in GREENLAND, the Moravian Missionaries write, "Having now actually received 150 copies of the Greenlandish Testaments, well printed and well bound (and we suppose the same number has been sent to the settlements of New Herrnhut and Lichtenau,) we entreat you to express on our behalf, to the revered Bible Society in London, the feelings of our warmest gratitude. We may truly say, that the hearts of our baptized Greenlanders overflow with joy and thankfulness for the word of life thus bestowed upon them, which they may now peruse so much more frequently than formerly, when we could only read to them in their meetings manuscript translations of the Epistles, and some portions of the Old Testament,"

DOMESTIC OPERATIONS.

In turning to the DOMESTIC affairs of your Society, the Committee cannot help paying a tribute of respect to the memory of the late Charles Grant, Esq., one of your Vice-Presidents, and among the earliest and warmest friends of the institution. Their sense of his loss has been recorded in a resolution passed when the melancholy event was communicated.

Another individual has also recently been removed, the late Mr. Rönneberg, Assistant Foreign Secretary, who, from his knowledge of five continental languages, his diligent habits of business, and the sincere devotedness of his heart to the cause, rendered essential service in the department to which he was attached.

During the last year your committee have received intelligence of the formation of five new Auxilliary Societies, twenty-two Branch Societies, two Ladies' Branches, thirty-five Bible Associations, and sixty Ladies' Bible Associations ; making a total of 124 new Biblical Institutions.

The total nett receipts of your Society since the last Report, have been 97,718*l.* 17*s.* 6*d.*, and its expenditure, 89,493*l.* 17*s.* 8*d.*

It affords your Committee peculiar pleasure to state, that there has been an increase of 1,067*l.* 5*s.* 10*d.* in the free contributions, and payments for Bibles and Testaments, Annual Reports, &c. from Auxilliary Societies, and from Subscribers ; which have amounted in the whole to 82,323*l.* 2*s.* 0*d.*

Another very gratifying fact, which your Committee would notice, is, that the issues of Bibles and Testaments from the depository, have exceeded those of the former year by 30,941 copies. They are as follows :—

123,193 Bibles.

167,298 Testaments :

forming (with the issues in preceding years) an aggregate of 3,442,328 copies of the Sacred Writings dispersed in the British dominions.

This Society has also circulated, since its establishment, on the continent of Europe, upwards of 800,000 copies.

To make any selections from the Reports of Societies and Associations formed in the last year, or from such as were previously established, might seem invidious. To all, your Committee feel under the greatest obligations : it being a necessary consequence, that were its Auxiliaries, Branches, and Associations to relax in their zeal, the Parent Institution would proportionably suffer. Those who have visited your friends in the country can bear witness that there is no symptom of decay, but that the hearts

and hands of thousands and tens of thousands are as firmly united as ever in the cause.

For the benefit of WALES a new edition of the Scriptures, with marginal references, has been printed in the Welsh language; repeated applications having been made for a work of this kind. It has also been determined to print a neat Welsh pocket Bible, upon pearl type, at the earnest desire of several Auxiliary Societies in that principality.

In SCOTLAND, a visit of Mr. Dudley to the city of Glasgow, has been productive of the happiest effects. A Ladies' Branch Society has been established, with eighteen Associations, and a prospect of a further addition. The Committee of the Glasgow Auxiliary write, "Having entertained fears with regard to the result of Mr. Dudley's visit, we have been pleasingly disappointed; and, under the blessing of God, we cannot but impute our success to the zeal and prudence of our esteemed friend. The Ladies have gone forward, quietly, but most efficiently, occupying the sphere assigned them of benevolent labour, paying their weekly visits of mercy with increasing pleasure to themselves, with growing acceptance among those to whom they are paid, with an augmenting instead of diminishing numerical strength, and with effects direct and collateral in many instances most pleasing and satisfactory."

The amount received from the Glasgow Auxiliary this year, has been 804*l.* in free contributions; and from collections by the ministers in the Presbytery of Glasgow, 577*l.* 6*s.* 5*d.*, being their Fourteenth Annual Collection.

From EDINBURGH, and the Auxiliaries in connexion with it, now seventy-six in number, there have been received in free contributions 1,150*l.*

IRELAND has engaged no small share of attention during the past year. Upon the most mature deliberation, it has been resolved to print the entire Bible in the Irish character, as well as language; and an edition of 5,000 copies is now preparing, the version to be followed, is that of the venerable Bishop Bedell.

An impression of 9,000 Testaments has

been enlarged to 20,000, in the Irish character and language, both these measures have given great satisfaction to our friends in that country.

THE HIBERNIAN BIBLE SOCIETY has also resolved on printing a pocket edition of the Scriptures in Irish. To the London Hibernian Society very considerable grants have been made, consisting of 4,000 English Bibles and 35,000 Testaments; 500 Irish Bibles and 2,500 Testaments; and 1,000 Irish Testaments, in the Irish character; or 43,000 copies altogether. The largeness of the above grants has been occasioned by the flourishing state of this Institution. The schools in connexion with it amount to 1,072, and their scholars to 88,699, being an increase in the last year of 308 schools, and 21,826 scholars. Of these schools 180 are entirely for adults, and are filled by 10,817 scholars.

The Society has extended its operations over four additional counties, and now occupies twenty-nine out of thirty-two; and the number of Bible readers is increased to sixty.

A grant has also been made of 12,000 English Testaments to the Sunday School Society for Ireland; and her Grace the Duchess of Beaufort having applied in the name of the Ladies' Hibernian Female School Society, 500 English Bibles and 3,000 Testaments have been placed at the disposal of the Committee of that Institution. The Baptist Irish Society has likewise received 550 Bibles and 1,100 Testaments from your Society.

The Committee of the HIBERNIAN BIBLE SOCIETY, in their Report, speak in the following gratifying manner: "Your funds are not less than last year; a considerable addition has been made to your Auxiliary Institutions, and those chiefly in districts of the Island where they are most needed; the issues of Bibles and Testaments from your Depository has been greater during the last year than it has been for several years preceding; and your Society at this its eighteenth Anniversary, wears the cheering and animating aspect of prosperity in all its departments. Not unto us, O Lord, not unto us, but unto thy name give glory."

This Institution numbers among its sup-

porters 161 Auxiliaries, Branches, and Associations, being an increase of forty-seven new Institutions during the past year. It has distributed in that period 11,263 Bibles and 10,610 Testaments. Its receipts amount to 4,767*l.* 16*s.* 6*d.*

CONCLUSION.

IN CONCLUSION, your Committee cannot help calling your attention to the many just causes of gratitude to God, and encouragement to future exertion, which the foregoing details present. Most evidently does it appear, that the ardour of former friends remains unabated, and that that simplicity of design, and unity of spirit which have hitherto characterized your Institution still continue, and form some of its brightest distinctions.

The accession of so many new friends, both at home and abroad, is another call upon you for thanksgiving, and another ground of encouragement. The work is enlarging on every side, and as they are wanted, the agents to carry it on appear. Surely this is the finger of God, and with David, it well becomes your Committee to say, "Now have we seen with joy thy people offer willingly unto thee;" and with him would they pray, "Keep this thing for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

The unlooked-for opportunities which have presented themselves during the past year for the extension of your exertions, both in preparing new versions and giving an increased circulation to those already in existence, seem as though they said, "Go in and possess the land, for I have given it unto you: fear not:" while at the same time they afford a pledge that every country now inaccessible to the light of Divine truth shall not always remain so; but that He, who before his anointed Cyrus, opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impregnable, into his hands; will also grant his word a free course, that word which is a spiritual weapon, mighty through God to the pulling down of every strong hold in which ignorance, error, delusion, and iniquity,

have been, and now are, but too firmly entrenched.

The services of your Society have indeed proved acceptable to many who have enjoyed the benefit of them, and thanks have been given, and are still daily given, by many on your behalf, unto the only Author of all good. If, in some places, your seed may have fallen on stony ground, in others it has fallen on good ground, has sprung up, and is bringing forth fruit unto eternal life. The idolaters, enlightened with the truth of God, have turned from their "dumb idols to serve the living God." Many an infidel has been reclaimed; here and there a Jew has risen up and called you blessed, for directing him unto Christ, "the end of the law for righteousness, to every one that believeth." The prodigal "has come to himself"—has returned to his father's house. The nominal Christian has become sincere, and a devout and frequent worshipper in the long neglected sanctuary. The afflicted and penitent; the outcast from their country and their friends: those who have been visited with calamities, have found, in the Scriptures of Truth, a balm for their various wounds, and have given God thanks for the day in which the word of God, the word of consolation, was brought to them. The new-born convert has been fed "with the sincere milk of the word;" has attended upon the ministry of his spiritual teacher and pastor with redoubled advantage, and has acquired strength in his soul: while the more established Christian has been preserved, upheld, and enabled to "go on his way rejoicing."

And, last of all, though not least in importance, the true state of the world has been brought more fully to the light than ever. A view has been obtained, which, however great, and however commendable your past labours may have been, reduce them to a cipher, and makes them appear but as the grain of mustard seed—as a drop, "as the small dust of the balance." A view which might well appal the stoutest heart, were it not written, "I am with you, fear not:" were it not remembered that by his help mountains have been removed: valleys have been filled up; a way has been made in the deep waters, in such a manner, as to enable you to ask, with holy

confidence, "Is any thing too hard for the Lord?" A view has been obtained, which shows us at once the awful mass of human misery, the perfect inadequacy of every remedy which man can apply, and the entire fitness and sufficiency of that which it is your endeavour to make known. For proof has been given, that, if the word of God be read, be loved, be obeyed from the heart, then the wilderness shall become like Eden, and the desert "like the garden of the Lord." In your work, He whom you serve hath showed you great things, and will show you

yet greater. But what, your Committee may ask, should be the just tendency of such an expectation? Should it lead you to suppose that the time is arrived for remitting your labour? or rather should it not excite you to more strenuous, more zealous, more cheerful exertions than ever? knowing, that, because God hath promised that the kingdom of his Son shall be a universal kingdom; therefore, it should be in your hearts to strive and to pray, that so it may be—that "the whole earth may be filled with his glory." Amen and Amen.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

SINCE our last number was published, communications have been received from our Missionaries at *Union, Harmony, Seneca, Cata-raugus, and Hayti.*

In the brief view of our Missionary Stations published in our last, it was mentioned that there were twenty-eight children in the school at Harmony, and fifty-eight in the school at Cata-raugus. Later advices state the former at *thirty-seven*, and the latter at *seventy*; making the present number of Indian youth fed, clothed, and taught at the expense of the Board, *one hundred and eighty*, including the six beneficiaries at the Foreign Missionary School in Connecticut.

Our first letter from the Rev. Mr. Hughes, although very brief, will be read with interest. It is dated at Port au Prince, on the 18th of November, and announces his safe arrival, his kind reception, and the arrangement made for his future labours.

UNION MISSION.

JOURNAL FOR SEPTEMBER, 1824.

Sept. 3.—Aided in taking up two deserters from Cantonment Gibson. As might be supposed, they excited our commiseration, while we were required to put them in irons, that their pursuers might conduct them back to the Fort.

Death and Funeral of an Indian Child.

Sept. 5.—As little Charlotte, the Osage infant adopted by Brother and Sister Requa, is dangerously ill, they felt a desire to have her baptized. Accordingly the family as-

sembled in the morning, and the holy ordinance was administered, and she was commended to that compassionate Jesus, who said to his disciples, "Take heed that ye despise not one of these little ones." Baptized also Julia Amanda, daughter of Brother and Sister Vaill.

Sept. 6.—Little Charlotte died last night. Her complaint was a disorder in the bowels, which, in combination with the whooping-cough, proved too powerful, and cut down, from this nursery, a lovely plant. In attending the funeral to-day, the older children of the school served as bearers, and

the younger followed as little mourners. The order of this funeral, united with a tolling bell, served in a measure to relieve the mind under our trials. Immediately after the funeral, the members of the mission repaired to the school-house to unite in the monthly concert. Our dear Robert and Stephen were present, and we addressed them in reference to their approaching removal, and then offered our prayers for them in particular, that they might have a new heart, and become God's dear children.

Interview with Tally, the second Chief.

Sept. 8.—Tally still insists on killing some of the Pawnees to avenge the death of his daughter, who died a few weeks since in the usual course of Providence. As he was about leaving us this morning, we said, "Do you indeed wish to kill the Pawnees?" He replied, "*Pawnees tsek koombrah*—the Pawnees to kill I desire." We then told him, God has said, "Thou shalt not kill." If you kill them, God will be angry. They are our brothers and our children, and if you kill them we shall be grieved. To this he attentively listened, and seriously replied, "*A-ko, a-ko*—it is so, it is so." But in a moment he turned to another Indian who stood by, and explained to him the discourse, and smiled, as though this doctrine would not do for Indians.

Death of Mr. Redfield's Daughter.

Sept. 9.—For several days, Jane, Brother Redfield's only child, has been sick of a fever, which appears to have been brought on by the hooping-cough. Last evening she grew worse, and at four o'clock to-day every means having failed, this flower also withered and died. The fond parents, by this stroke, are called to a trial, which a few days ago they little expected. May they have grace to help them in this time of need!

Sept. 10.—Committed the dear child to the grave, in humble hope that the Saviour has taken her away from the evil to come, and will number her among his jewels.

Lord's Day, Sept. 12.—"Lo! children are an heritage of the Lord." From these words a funeral discourse has been delivered, showing that children do not belong to their parents, but to their Maker; that they

are loaned blessings, and when recalled, should be returned without a murmur.

Meeting for Business.

Sept. 14.—Resolved, 1st, That Brother Chapman go down the river to be present at the trial of the Osage prisoners at Little Rock, and to attend to some business for the Mission.

Resolved, 2d, That Brethren Vaill and Spaulding be appointed to attend the Missionary Convention to be held at Harmony, about the 1st of October.

Sept. 21.—Attended to the examination of the school—See Report.

Sept. 22.—Had appointed this day for Robert and Stephen to set out for the East. But Brother Woodruff, who had made preparations to go with them to Cincinnati, is now laid on a bed of sickness. By this providence we are taught to say, "If the Lord will, we shall do this or that."

Sept. 23.—As we were unwilling that the youths should be long detained, Mr. George Douglass, impelled, as we believe, by a sense of duty, agreed to take Brother Woodruff's place, and having been commended to God by our prayers, set off this afternoon. The young men left us with cheerfulness, and seemed only anxious to be under way towards a better land. They set out in a canoe prepared for the purpose, in which they will descend the Grand River and the Arkansas. They will then take a steamboat to Cincinnati, and there become subject to the respected Board of Agency in that place. Our hearts' desire for them is that they may be saved, and become instrumental of saving many of their people. May many hearts in the Christian world be fervently united for their conversion!

Situation and Health of the Family.

Sept. 30.—At noon, Brethren Vaill and Spaulding left Union with a view to cross the desert to Harmony, and attend the convention. The brethren at Dwight had informed us by a line which reached us last Saturday, that in consequence of sickness, their delegation must necessarily fail. Brother Woodruff has so far recovered his health as to be able to walk about. Sister W. C. Requa, at Hopefield, is now gradually reco-

vering from sickness. Brother Chapman's Osage child is still quite sick with the whooping-cough in connexion with some disease, which prevents Brother C. from going down

the river. All the children at this station have been afflicted with the cough, and some have been quite indisposed.

In behalf of the Family, &c.

[The following is the document referred to in the preceding Journal.]

REPORT OF THE SCHOOL AT UNION MISSION.

OSAGE NATION, SEPT. 21, 1824.

NAMES.	ENTERED.	Age.	PROGRESS.	DESCENT.
Joseph Donne.	Aug. 27, 1821.	Yrs. 12	Reads in the Testament and writes.	Fa. Spanish, Mo. Osage.
Abigail Donne.	Aug. 27, 1821.	9	Reads in the Testament and writes.	Fa. French, Mo. Osage.
Charles Donne.	Aug. 27, 1821.	5	Reads in the abs.	Fa. French, Mo. Osage.
Robert Munroe.	May 30, 1822.	16	Reads in the Testament and writes.	Osage.
Stephen Van Rensselaer.	June 6, 1822.	16	Reads in the Testament and writes.	Osage.
Ruth Titus.	Feb. 10, 1823.	12	Reads in the Testament and writes.	Osage.
Abraham Swiss.	April 10, 1823.	14	Reads in Eng. Reader, studies Arith. & writes	Fa. French, Mo. Osage.
Isaac Swiss.	April 10, 1823.	10	Reads in easy lessons and writes.	Fa. French, Mo. Osage.
Jacob Swiss.	April 10, 1823.	10	Reads in easy lessons and writes.	Fa. French, Mo. Osage.
Matthew Noyes.	April 26, 1823.	9	Reads in easy lessons and writes.	Osage.
Theodotia Johnson.	July 16, 1823.	3		Osage.
Anthony Lombard.	Sept. 9, 1823.	14	Reads in the Testament and writes.	Fa. French, Mo. Osage.
Robert M. Lombard.	Sept. 9, 1823.	6	Reads in words of three syllables.	Fa. French, Mo. Osage.
Ellen Lombard.	Sept. 9, 1823.	4	Reads in the abs.	Fa. French, Mo. Osage.
Philip Milledoler.	Mar. 27, 1824.	13	Reads in words of two syllables.	Osage.
Margaret Milledoler.	April 16, 1824.	9	Reads in words of one syllable.	Osage.
Hannah Palmer.	April 29, 1824.	3		Osage.
Wm. W. Philips.	May 15, 1824.	12	Reads in words of three syllables.	Fa. Dutch and Kickapoo, Mo. Osage.
Charles S. Stewart.	May 15, 1824.	6	Reads in the abs.	Fa. Dutch and Kickapoo, Mo. Osage.
Philip Doddridge.	July 26, 1824.	3	Reads in the letters.	Fa. French, Mo. Osage.

(Signed) JOHN M. SPAULDING.

Remarks in relation to the School.

In one of our late communications concerning the school, it was observed, that among some of the Indian nations, east of the Mississippi, Missions were immediately successful; and a comparative view of the previous circumstances of those nations and of the Osage Indians, with regard to early success, was briefly mentioned. It has been thought advisable to subjoin a more detailed statement of our views upon this subject.

1st. Those eastern nations, for 50 or 60 years before they were blessed with extensive missionary establishments, were surrounded and intermixed with the white population. Although from that free intercourse with the whites, they adopted many pernicious habits, yet they are indebted to that intercourse for the first rudiments of civilization. There were half breeds among them more than fifty years of age, many of whom had considerable education, and had in many respects equalled their white neighbours in agricultural pursuits. Others who had received a mercantile education in the states, carried on their business with as much regularity and to as great an extent, as it is generally done in our country towns. These improvements gave them such an ascendancy over their countrymen, that several of the most enlightened of their number were, from time to time, constituted chiefs of the nation. These, by their salutary example and influence, paved the way for the favourable reception and early success of their late missionary establishments. On the other hand, the Osages were never benefited by the example and influence of a single industrious, well educated, labouring white man among them. Their half-breed children, who are young and comparatively few, are the descendants either of transient white men, or of ignorant French hunters, who have in almost all respects adopted the habits of the Indians. In short, only a few individuals of this nation, who have visited the states, ever had an opportunity of witnessing the blessings of civilization and of the Gospel.

2d. For the space of fifteen years before

the Brainerd Mission went into successful operation, the Cherokees were made to taste the blessings of civilization and the Gospel in a considerable degree, through the instrumentality of the Rev. Mr. Blackburn and the Moravian Brethren. The Choctaws, stimulated by the noble example of their Cherokee neighbours, as well as by the influence of some of their well-informed chiefs, were easily persuaded to commence the change of their habits. Both nations began to be sensible of the evils of their ignorance, not only in the transaction of their national concerns, but also in the difficulty of procuring subsistence since the destruction of their game. They also began to perceive the wretchedness which their intercourse with bad white men was bringing upon them. But neither the scarcity of game, nor a sense of their wretchedness, nor the salutary influence of a well-informed chief, nor previous missionary efforts, has ever had an influence upon the Osage nation.

3d. The Cherokees and Choctaws have generally, if not always, been favoured with resident agents, who were not interested in their trade. Advice to receive the instruction of missionaries, given by such agents, would be regarded by the Indians as the disinterested voice of the government. But the Osages, for many years, have had no resident agent, and they were never favoured with one who did not make it his principal business to derive his wealth from their trade.

Although we have confined our remarks to the Cherokees and Choctaws, yet they are, to a considerable degree, applicable to all the Indian nations east of the Mississippi. It is far from our intention to detract from the merits of those excellent missionary institutions to which we have referred. The distinguished piety, zeal, and talents of their missionaries, have, without doubt, in the hands of Divine Providence, conducted to the extraordinary success that has attended their labours. Would to God we possessed more of their spirit! We cordially unite with them and with the Christian church, in rendering praise to God for the glorious displays of his power and grace,

in what he has done through their instrumentality. Our object in this statement is merely to show, that there was not the same ground to expect immediate and great success among the Osages and other wild Indians, as among those nations which had been previously prepared for it by Divine Providence. We would not, however, harbour the idea for a moment, that missionaries are not to be sent to the wildest and most savage heathen nations before they shall have acquired a taste for civilization; for this is opposed to the commands and promises of Christ, and to the experience of all faithful missionaries. But where the heathen are more wild and ignorant, neither the Christian public, nor their missionaries should be discouraged with a proportionable delay of success.

What though we "sow in tears and wait long for the precious fruits of the early and latter rain," yet as surely as the throne of God is established in truth, "we shall reap in due season if we faint not." "The heathen *shall* be given to Jesus for an inheritance, and the uttermost parts of the earth for a possession."

GREAT OSAGE MISSION.

Our readers will recollect the establishment of an Annual Missionary Meeting, comprising Delegates from all the Missionary Stations West of the Mississippi. The Meetings are held in the Month of October. The first was at Union in 1822, the second at Dwight in 1823, and the third at Harmony in 1824. The Minutes of the last Meeting are received, but are too voluminous for publication at present. An abstract may be given in a future number. A brief notice of the Meeting will be found in the following Extract of a Letter from the Rev. Mr. Dodge, of the 21st of October:—

minutes of the meeting, I shall not be very particular respecting the business which was transacted. The time appointed for the meeting, was the second instant; but brother Vaill and brother Spaulding, from Union, in consequence of unavoidable hindrances, did not arrive until the sixth; and sickness at Dwight prevented the attendance of delegates from that station.

It was indeed pleasant to meet brethren, who are subject to similar privations, trials, and conflicts with ourselves; and who had come to consult on the measures best calculated to carry our Missionary operations into effect.

The meeting was organized by the appointment of a moderator and scribe. A committee of overtures was chosen to prepare business for discussion. On Thursday, at 3 o'clock, P.M. a Missionary sermon was delivered by brother Vaill, which was very appropriate, and well calculated to call forth the ardour of every soul who possesses a Missionary spirit. Many important questions were presented for discussion, some of which were decided upon, others were withdrawn after discussion, and one in particular was referred to the Board for decision.

We enjoyed a very agreeable season on the Sabbath, while the Lord enabled brother Vaill to preach to us in a very tender and impressive manner; and we were permitted, in the good Providence of God, to unite together around the table of our Lord, to commemorate his dying love. Oh! how can we ever be sufficiently thankful for such privileges in this distant heathen land. God has not forgotten us, although our lot is cast in this dark region. He is granting us the rich privilege of his house, and opportunities occasionally to associate with distant brethren and friends.

During the meeting we devoted some time each morning at an early hour to social prayer, which I trust was reviving and refreshing to all who attended.

The meeting was closed on Wednesday the 13th inst. and on the 15th, the brethren from Union set out on their return home. The season enjoyed together we hope will not be lost. It was truly strengthening to our hearts, and animating to our drooping

spirits. It cannot be counted with time spent in idle visits, for if we were ever closely occupied, it was while together on this occasion. I hope that the impulse received from this precious season may prove lasting, and that by the help of the Lord we may be more faithful than heretofore in the great work to which we are called. It may be thought extravagant by some of our Christian friends in the east, that we should travel two or three hundred miles to attend a Missionary meeting; but when it is considered that we are in a great measure secluded from the Christian world, and that it is highly important to our usefulness, to become acquainted with each other's experience in the Missionary field; the time and pains necessary to secure this privilege, may perhaps not be considered misemployed. It exposes us to great fatigue and privations, to traverse this extensive desert, but we think that the result of such efforts has hitherto been very favourable to our Missionary operations. We do think that God has so blessed such seasons, that our hearts have been refreshed and invigorated; and we are still encouraged to continue them, trusting that they will assist us in our future labours in this heathen country. Pray for us that the work of the Lord may prosper in our hands.

Extract of a Letter from Mr. Sprague to his Brother, dated at Harmony, Nov. 20, 1824.

Mr. Dodge returned last Monday from a visit to the Delawares, with six of their children, four boys and two girls. They are of the Stockbridge tribe, and left the state of New-York in 1820. The number of children in our school at this time is thirty-seven, 21 boys and 16 girls. The weather has been severely cold for a few days, but is now moderating. Snow fell two inches deep, and lay upon the ground three days. Mr. Dodge, on his return, was two days without any thing to eat, and lay four and twenty hours water bound, about four miles below the Station. A Delaware lad of 14 swam the river on Mr. Dodge's horse, and rode to the establishment in a most severe day, and on his ar-

rival his clothes were frozen to the saddle. The skiff with provisions was immediately sent to Mr. Dodge's relief. Mr. D. and the children were conveyed over the river in the boat, and they all reached the station in safety at 8 o'clock in the evening. Thus you see we have some trials, yet they are nothing when compared to the trials of those who are now on their way to Sante Fe, traversing the wide uninhabited wilderness in the midst of winter—a country in which beasts can scarcely live in summer. We are in a situation in which we see more instances of the sacrifice of ease and of pleasure, for the accumulation of wealth, perhaps than you are. These instances are almost daily occurring. If they have the right effect upon our minds, we shall be led to risk more for the cause of Christ.

SENECA MISSION.

Rev. Mr. Harris to the Domestic Secretary.

I have very little else to communicate of an interesting kind, than a hasty sketch of a visit which I made in September to that portion of the Senecas residing on the Alleghany river. When it is recollected that this portion of the Seneca family is without the stated means of grace, and that all their instruction in Bible truth has been derived from your former and present Missionaries and Teachers of the Seneca Station, it will, I trust, be acknowledged with gratitude to God, that such an interest has been already excited on this great subject, among these poor Heathen.

JOURNAL OF A TOUR TO THE ALLEGHANY RESERVATION.

Departure for Alleghany.

Thursday, Sept. 16, 1824.—Set out this morning with four of our young men (all members of the church) to visit their Brethren residing on the head waters of the Alleghany river. This visit was to have been paid last winter, but in consequence of the unexpected interruption of our Mission, and some other circumstances, it was unavoidably postponed. An arrangement, however, has recently been made between some of our young chiefs here and at the Alleghany, in which it is agreed that the visit is to be made now, and a day has been set when we are expected there. They have

politely requested me to accompany them thither, assuring me that their object is to strengthen the hands of their brethren of the Christian party there, and to do as much good as they can. It is my purpose to comply, although it is not without some reluctance that I leave my family in its present lonely state on a journey of not less than 80 miles. I go not without some faint hopes of either doing or saying something that may be for my Master's honour, determining to know nothing among them save Jesus Christ and him crucified.

We arrived at the Cataraugus Mission house at night, a distance of 28 miles, and were kindly entertained by the Mission family there.

Second Day's Journey.

Friday, Sept. 17.—This morning renewed our journey, with young Mr. Reed of the Cataraugus Mission, as interpreter. The day is clear and fine, and proves quite a contrast with yesterday, when we were completely drenched with rain. We are pursuing our course over hills and dales, ravines and swamps. We are compelled to travel slowly, as the road is very rough; it being little more than an old Indian trail for miles through the woods, with now and then a little log hut and an adjacent clearing, the fruit of our enterprising citizens. Oh! how small the privations we sustain, when compared with those which many of these new settlers are compelled to undergo, so far removed from the embrace and sympathies of Christian friends, surrounded on all sides by the howling wilderness, and often without even the necessities of life. We were overtaken by night before we had gotten to a place of entertainment, and what was no less appalling, it proved to be the very worst and most perilous part of the road. Such was the darkness of the night that we were unable to guide our horses for miles; suffering them to find their way by their own instinct. We found also that at small distances apart, trees had blown across the path, and completely, in many instances, blocked up the road. Our only plan in such cases was to get down from our horses and feel our way around the stump with our hands. After

many a rugged encounter with stumps and logs and tops of trees, we, about 10 o'clock at night, discovered a light. This proved a source of joy to us all, after entertaining considerable apprehensions of being compelled to lie out in the swamp, cold and cheerless, through the night. Though a small log house, it proves sufficiently capacious to give us a comfortable lodging, and the hospitality of its occupants has made ample amends for past solicitude. After partaking of the best refreshment the house afforded, we gave ourselves up to rest, by commending ourselves into the same Almighty hand which had so kindly and effectually guided us through the darkness and dangers of the wilderness.

Arrival at Little Valley.

Saturday, Sept. 19.—Commenced our journey early, and arrived at a place about ten miles distant, known by the name of Little Valley. The settlement is very new, though respectable, and I am surprised to find that persons so recently located in the wilderness have already supplied themselves with a Presbyterian minister, and are now enjoying statedly the precious ordinances of the Gospel. We called at one of the first houses in the settlement to inquire if we could procure some breakfast, as there was no inn near. We were politely invited to alight, and were not a little gratified to find that provender for our horses and refreshments for ourselves were so soon in readiness. Our kind host and wife prove to be members of the "little flock" of Christ in this place. May they indeed prove members of that "flock to whom it is the Father's good pleasure to give the kingdom." After rising from breakfast, we solicited the privilege of uniting with the family in prayer. This request was very thankfully complied with. A stand was set and covered with a clean white napkin, and a family Bible laid upon it. On rising from prayer to our Heavenly Father, some exhortation was addressed to this interesting family, which greatly tended to strengthen my own soul, and seemed to produce much tenderness of feeling on all present. Our host would take nothing from us, but wished us God speed, observing that he hoped ever to be willing

to give a morsel to God's dear people, of whatever name or nation they might be, when he had it in his power.

Arrival at the Alleghany Village.

About 10 o'clock we passed the western boundary of the Indian territory. The country is very pleasant, abounding with the finest of pine forests, from which the Indians annually convey in rafts much valuable timber to Pittsburgh and elsewhere. We soon met one of the principal Chiefs, who informed us where we should go, and where arrangements had previously been made for our accommodation, at a native house near the river, about six miles distant. On arriving at the place assigned, we were requested to come in, our horses were turned into a field of clover, and the females appeared industriously employed in preparing dinner. Every thing indicated a marked preparation for our reception. The house had been recently washed and cleansed in every apartment. The table was loaded with a great abundance of the most wholesome provision brought in from their forests, and the whole served up in very respectable English style. Our beds were dressed with the finest and best of their new blankets and stuffs, and I could not refrain from secretly thanking God, whose kind hand had almost visibly guided us amidst the damps and dangers of the past night, and now cast our lot among these truly hospitable natives, in circumstances of decided comfort.

Interesting Sabbath.

Sab. Sept. 20.—One of the brothers who accompanied us, took an opportunity of informing me this morning, that the plan which seemed to be most agreeable was, that I should preach to the people this forenoon, on any subject which I judged most important, that they themselves would conduct the services of the afternoon, in their own language, and that a religious meeting be appointed for to-morrow. To all which I very cheerfully assented. The people collected about noon, in very respectable numbers at their council-house, near our lodgings. We were soon after informed

that they were expecting us. The chiefs and the people were all seated in a regular and respectful posture, as we entered the room, and with as profound reverence and attention as I ever witnessed among any people, did they attend to the invitation held out in the text, "Come, for all things are now ready." Luke xiv. 17. The Lord enabled me to speak with uncommon freedom, and clearness of thought, and with much simplicity of language, which greatly tended to quicken all the sensibilities of my but too often sluggish soul, in behalf of these my benighted fellow-sinners. After interchanging the customs of salutations in the interval of public worship, and partaking of some refreshment, the people again assembled, and worship began with singing by the young men of our company; and one of them then feelingly addressed his brethren, on the grand subject of repentance towards God, and faith in our Lord Jesus Christ. On the whole I feel as though I had seldom passed a Sabbath fraught with more interesting circumstances, nor one on which my soul was enriched with greater consolations from on high. In the afternoon, especially, I enjoyed a season of secret meditation and prayer in a pine grove, which I trust this soul of mine will remember well when this hand which now wields the pen shall be palsied with death, and this stammering tongue be silent in the grave. I felt that God would assuredly perform his promises to his Son, and that the heathen should be brought home to God. The glory thus brought to my Redeemer, seemed so to charm my soul, that I could not refrain from praying that I might bear some humble part in its promotion; and such were the vivid impressions of the truth of God's word upon my mind, that I could do little else than "rejoice in God with joy unspeakable," for the abundance of his consolations. Truly "my soul blessed the Lord, and my spirit rejoiced in God my Saviour."

Monday, Sept. 21.—At the appointed time the people again assembled for public worship.—Discoursed from Luke xii. 40—"Be ye therefore ready also, for in such an hour as ye think not the Son of man cometh." The audience was not so large

as yesterday, but very orderly and attentive. Among them were seen a number of whites, who had heard of our arrival, and had come a number of miles, some 12 or 14, to hear once more in these ends of the earth, the glad sound of salvation. Some of these people did indeed seem to worship God with much gratitude and humbleness of mind, and a few mentioned that it was a time of refreshing to their souls.

Indian Funeral.

In the afternoon we all attended the funeral of a woman who is the mother of two children in the Cataraugus school. After an address of a few minutes to the auditors, we moved towards the grave, where the body was silently and solemnly interred. This scene produced in my mind some gloomy reflections as I stood at the head of the grave. How truly emblematical (thought I) is this scene, of the state of this tribe. Poor creatures! you are one after another falling into the grave, and probably very soon your name will no more be registered among the annals of nations! Are there none, then, in our favoured land who are willing to come and smooth your bed of death, by holding up the Lord Jesus and his salvation to your despairing eyes? Are there not some Philips to be found, who shall rejoice to run at God's command, and join themselves to these servants of sin, labouring to obtain the light of life? Oh! ye, who have long sat under the droppings of the Sanctuary, and so often tasted the "good word of God," and felt the power of his resurrection, and so long basked in the sunshine of Gospel-day, see to it, that ye fall not under the censure inflicted by the compassionate Jesus upon those "who pass by on the other side."

Return to the Buffalo Reservation.

Sept. 22.—This morning having been previously appointed for our return, the principal chiefs, with a number of the young warriors, collected early at our lodgings to give us the parting embrace. I indeed could understand but little of their conversation; still I could see in the countenances of many, all the tenderness of feeling, and those

truly affectionate looks, which ever characterize the most sincere and disinterested friends. They returned their fervent thanks for the kindness we had shown them in coming so far to visit them, and to instruct them in things so solemn and important. They hoped they would profit by all these things, and thought themselves greatly strengthened to hold on the ways of the Lord. We then bade them an affectionate farewell, and departed, after having been supplied by the young warriors with money sufficient to bear the expenses of the company to Cataraugus.

Wed. Sept 23.—It had already been stipulated, that on our return, we were to hold a religious meeting with the Cataraugus brethren, and a day had been appointed when we should meet them in council. Accordingly, we found on our return thither, that the people collected for meeting in due season. I was requested to make a short address. One of our young chiefs addressed his brethren at some length, and another closed the exercises with prayer in the Indian language. Here also we had an opportunity of witnessing the generosity of Christian Indians, as another of our company received a donation in money sufficient to defray our expenses home.

CATARAUGUS MISSION.

Mr. Thayer to the Domestic Secretary—Dec. 27, 1824.

I have been delaying writing for some time, waiting for the arrival of the Mission goods, which we understood were on the way for this station. Some of the boxes were detained at Buffalo, as the roads were so bad, it was difficult to get them forwarded. We have now received one box and tierce from Brooklyn, one box supposed to be from Baltimore or Philadelphia, and two boxes marked Seneca and Cataraugus, the one from Utica, the other thought to be from Morrisville, which were divided between the stations. One box was also received a few months since from Brunswick, Rensselaer Co. N. Y. one from Westmoreland, valued at about \$67, and one from Pomfret, at \$13 12 1-2. They all contained valuable and useful articles for the Mission; and it is with no ordi-

nary feelings that we view the hand of God in sending to us, from time to time, all necessary and comfortable supplies; and we desire to express our grateful acknowledgments to all the benevolent contributors to our comfort, and to the benefit of these dear Indian children, who we hope will soon be able for themselves to thank these generous donors and the Christian public for all that is done for them.

But I feel it a duty more particularly to notice the box and tierce from the Female Missionary Society of Brooklyn. They contained about two hundred garments ready made, a full suit designed for each of the thirty-two boys and sixteen girls then in school, worth more than two hundred dollars. A noble instance of Christian benevolence, worthy of imitation. Long shall we retain a grateful remembrance of this act of Christian kindness, augmented by its receipt in a time of much necessity. In addition to this donation, I understand that this small society since its organization, which was about a year since, has contributed to the aid of the United Foreign Missionary Society more than two hundred and eighty dollars. And now as a mission family we beg leave to tender our sincere thanks to these and to all other Christian friends who have contributed to our comfort, and to the support of the Cataragus school. May the Lord reward them for their labours of love!

In my last I mentioned respecting the school, that the children had not all returned. Since that time, their number has increased almost from week to week both from Buffalo and Cataragus. Several from the Pagan party have been received, and more are offered. The present number of the school is seventy—forty-six boys and twenty-four girls, and several others are desirous to enter at the commencement of the next quarter. The school is so large that we have thought it expedient to divide it. The boys occupy one apartment, and the girls another. Brother Bradley takes charge of the male, and Sister Henderson of the female school.

There appears of late but little opposition to the school among the Indians. The parties are on friendly terms, a united council is appointed this week, and an invitation

from both parties sent to me to attend. Circumstances at present wear a favourable aspect. Our prospects continue to brighten. May the Lord add his blessing, and crown our labours with abundant success!

HAYTIAN MISSION.

Rev. Mr. Hughes to the Domestic Secretary.

Port au Prince, Nov. 10th, 1824.

DEAR SIR,

After a passage of 18 days, we arrived safe in port; at which time all the passengers except one, who has since departed this life to give up his last account, enjoyed good health. During the passage services were performed every day at evening, after which singing of psalms and spiritual songs occupied the attention of the pious. We have great reason to praise God for the benevolence of the natives. But more especially for the great work of grace already begun in this city. We have one stated meeting, composed of no particular denomination, the doors of which are open to all Christians, and the house is generally crowded. On last sabbath, the 7th inst. I preached a sermon to a very crowded house, from these words, "*Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*"—Galatians v. 1. Many of the natives attended with order and solemnity. But the emigrants generally settle in the country, which makes it necessary for me to remove also. In the course of next week, I expect to make a settlement with about 150 emigrants at the place called Port du Pae, on the property of Madame Granville, at which I shall have as much land as I shall be able to cultivate, together with the superintendence of a school connected with the Sabbath services.

As I am not yet settled, I cannot write as I wish. I would be thankful, if convenient, for the Society to send me a few books, particularly Scott's or Henry's commentary. After we complete our settlement, I shall, by the leave of Providence, write you again. I hope to see Mr. Dewey when he comes out, who it is probable will be the bearer of my next communication. We endeavoured to unite with you in your last monthly con-

cert of prayer, and I do not feel in the least doubtful, that the Lord will bless all our feeble efforts through Christ his dear Son.

Brethren, pray for us, that the showers

of Divine Grace may fall upon this barren hill, that the dead in sin may be brought to life, and live to the glory of God. Amen.

WM. G. PENNINGTON.

Miscellany.

MEMOIRS OF CATHARINE BROWN.

A little work, entitled "Memoirs of Catharine Brown, a Christian Indian of the Cherokee Nation, by Rufus Anderson, A.M. Assistant Secretary of the American Board of Commissioners for Foreign Missions," has just been published in Boston. The following abstract of this very interesting volume, with some variations, is from the N. Y. Observer.

Birth and Parentage.—Catharine Brown was born about the year 1800, near Willstown in the Cherokee country, about 50 miles southwest of Brainerd. The Indian name of her father is Yau-nu-gung-yah-ski, which signifies *the drowned by a bear*. He is known, however, among the whites, by the name of *John Brown*. The Cherokee name of her mother is *Tsaluh*. The whites call her *Sarah*. Neither of Catharine's parents understood the English language. Her grandfather, on the father's side, has long been dead. It is not known whether he was a white man or partly Indian. The grandmother, on the father's side, was a "full-blooded" Cherokee. So also was the grandmother on the mother's side, but the grandfather on the mother's side was white. Mr. Brown has had three wives. The first had two children, neither of whom are living. The children of Sarah,* the second wife, were *John*, who died in the Christian faith, Feb. 1822, leaving a widow, *Susannah*, who is a professor of religion; *Catharine*, the subject of this Memoir; and *David*, of whose piety hopes have been entertained for almost five years. The children of the third wife, named *Wottee*,

or *Betsey*, who, for some years, has been living in the Arkansas Territory, are *Polly*, (or Mrs. *Gilbreth*), *Alexander*, *Susan*, and *Edmund*. Polly and Susan are esteemed pious.

Her moral Character.—From early life, her moral character appears to have been irreproachable. A proof of her remarkable superiority in this respect over most of her countrywomen, was given during the war with the Creek Indians, when the army of the United States was stationed near her father's residence. "Were it proper to relate some well-authenticated facts," says the memoir, "with reference to this part of her history, the reader would be filled with admiration of her heroic virtue. Once she even forsook her home, and fled into the wild forest to preserve herself unsullied." General Jackson, who commanded in the war with the Creeks, had a high opinion of her character. In conversation with a friend he remarked, "*She is a woman of Roman virtue, and above suspicion.*"

She joins the School at Brainerd.—Early in the Spring of 1817, the Missionaries of the American Board arrived in the Cherokee country, and soon after opened a school at Brainerd, then called Chickamaugh. Catharine joined the school on the 9th of July, of the same year. She is described at this time as comely in her features, of a blooming complexion, easy in her manners, modest, and prepossessing in her demeanour. From her superiority in these respects, she had probably attracted more attention than any other female in the nation. She was vain and excessively fond of dress, wearing a profusion,

* Two of Mr. Brown's wives (Sarah and Betsey) are still living.

of ornaments in her ears. She had, at this time, learned to speak the English language, and could even read in syllables of three letters.

Her rapid progress in learning.—Her rapid advancement in the acquisition of knowledge is truly surprising. "From reading in words of one syllable," say her teachers, "she was able, in sixty days, to read intelligibly in the Bible, and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy."

Her conversion.—Catharine had been in the school but a few months, before divine truth began to exert an influence upon her mind. This was manifested in an increased desire to become acquainted with the Christian religion, and in a greater sobriety of manners. While she was in this state of mind, the Rev. Elias Cornelius, then acting as an agent of the American Board, made his first visit to Brainerd. Under his preaching Catharine became deeply anxious for the welfare of her soul, and in the course of a few weeks she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ.

Her ardent desire for the salvation of her kindred.—The reality of Catharine's conversion, was soon apparent, from the deep solicitude which she manifested for the eternal welfare of all with whom she was connected. She soon began to pray with her associates, and to assist in teaching the Lord's Prayer to the younger girls in the school. She wept and prayed for her people in secret places, as well as in the company of her female friends at their weekly prayer-meetings. Among the rest, the case of her brother David, then on the Arkansas river, was particularly interesting.

"One morning," says the memoir, "having retired to the neighbouring wood for devotion, she became so deeply engaged in prayer for this dear brother, that time passed insensibly, and she remained in her secret retreat, till the sun was near setting.

She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence that He would fully answer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude.

She leaves Brainerd.—On the 20th of November, 1818, the father and mother of Catharine, having determined to remove to the Arkansas country, beyond the Mississippi, came to Brainerd to take Catharine home. The parting scene was truly affecting. Catharine was strongly attached to the missionaries, and was earnestly desirous of remaining with them, but her parents would not consent.

"Never before," say the missionaries, "had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed."

Her return to Brainerd.—Mr. Brown did not proceed to the Arkansas country, until several years after this time, and in May 1819, Catharine was brought back to Brainerd, and again committed to the care of the missionaries. Her brother David soon after joined the school, and through the blessing of God on her efforts, and those of the missionaries, he became thoughtful, deeply impressed, and convinced of his sinfulness and need of salvation by Jesus Christ. Early in the year 1820, hopes were entertained that he had become truly pious.

Catharine takes charge of a school at Creekpath.—Soon after this Catharine went, in company with David, to visit their parents and relations at Creekpath. Here they were very faithful in exhorting all whom they met to repent of their sins and become the followers of the Lord Jesus. The impression made by this visit, in connexion with the preceding efforts of Catharine, was such that

the head men of the Creek-Path town assembled together and petitioned the missionaries at Brainerd to establish a school among them. The request was complied with. A school was established under the direction of Mr. Butrick, and soon after another, for females, which was committed to the care of Catharine. She entered upon her labours early in June, 1820, and soon had the satisfaction of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church.

Catharine continued connected with this school for three quarters of a year, after which, she relinquished it to Mr. and Mrs. Potter, and employed herself in the prosecution of higher studies, with a view to still greater usefulness among her people. In this way she was occupied until Feb. 1823, when the disease which finally terminated her life, began to assume an alarming aspect. We insert the part of the memoir which relates to the progress of her sickness, and the closing scenes of her life, almost entire.

After she returned from Brainerd, she seems generally to have considered her removal from the world as not very distant, and to have spent much time in reflecting on death and its consequences. These subjects she not unfrequently made the topics of conversation. One instance of this kind is described by Mrs. Potter.

"Entering her room one evening at an early hour, I found she had retired with unusual debility. She requested me to read, from some medical author, the symptoms of consumption. I complied; and after comparing them with her own, she expressed a belief that she had that disease. I inquired what were her feelings in view of this conclusion. She replied, with tears, 'I am not prepared to die.' You have a hope, I said, of happiness beyond the grave? 'Yes, I have a hope resting on the promises of the Saviour: but I have been unfaithful!'

"We were both too much affected to say more, and remained for some time silent. At length Catharine sweetly raised her voice and said, 'Sister Potter, how beautiful is this hymn;' and then she repeated,

'Why should we start and fear to die!

What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there.

'The pains, and groans, and dying strife,
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay.

'Oh, if my Lord would come and meet,
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed.

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

"I inquired if she could adopt this as the language of her heart, and she answered with great meekness, that she hoped she could."

It does not appear, that after this, her mind was again seriously disturbed by apprehensions respecting *her own* future well-being.

But when she saw her aged parents in an infirm state of health, and needing all the attentions of an affectionate daughter, and when, moreover, she reflected how many of her dear people remained ignorant of the only Saviour of sinners, she clung to life, and her earnest prayer was, that she might recover. We are informed, that her trials from these sources were, at times, very severe.

She said to a beloved friend, "I know that it is my duty to submit entirely to the will of God. He can carry on his work without me. He can take care of my parents. Yet I am anxious to recover. I wish to labour more for my people."

How strong her desires were for the improvement of her people is farther evident from this fact, that though David was the only surviving brother, who had the same mother, and though he was dearer to her than any one else, except her parents, she was, for some time, unwilling he should be informed of her sickness, lest he should be induced to leave his studies, and come home to see her. Much as she loved him, she said she had rather he would remain in New-England until he was prepared to preach Christ to his countrymen.

In April she was visited by that kind friend of herself and family, Dr. Campbell. He strongly advised that she should remove to his house, thinking it probable that he might then relieve her. Her friends all consented, only desiring her to remain at home a few days, till the departure of her brother Webber, who had come from the Arkansas. But his stay was unexpectedly prolonged a month. During this time,

Catharine failed so rapidly, that she was unable to ride to Limestone, where Dr. Campbell then resided.

As she approached nearer to eternity, her faith evidently grew stronger, and she became more and more able cheerfully to resign not only herself, but her parents, her friends, her people, her all, to the disposal of her Lord.

May 15th, she was reduced very low by a hemorrhage from the lungs, and for a few days was viewed as upon the borders of the grave.

Before this alarming symptom, it had been proposed to send again for Dr. Campbell. But her parents were persuaded first to try the skill of some Indian practitioners. Their prescriptions were followed, until the hemorrhage occurred. Then her alarmed parents sent immediately for Mr. Potter, hoping he could do something to relieve their darling child. Provisionally the Rev. Reynolds Bascom had just arrived from the Choctaw nation, on his way to the northern states; and having been afflicted in a similar manner himself, he was able to administer effectual remedies.

Mr. Bascom visited her in company with Mr. Potter, and prescribed bleeding in the arm, which produced sensible relief. Mr. B. thus describes her appearance at this interview:

"Her countenance was cheerful, and her soul filled with tenderness and filial trust in God. After conversation and prayer, I asked her what she would have me to say to her brother David.

"She replied, 'Tell him not to be uneasy about me. If I do not meet him in this world, I hope to meet him in heaven. I have great desire to see him, but the Lord may not permit us to meet here.' These words were spoken in a low, but audible whisper, and with the significant emphasis of a heart filled with faith and love.

"I have rarely, if ever, seen a more lovely object for the pencil than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting with filial patience the welcome summons to the presence of her Lord."

Mrs. Potter says—"Death was now disarmed of his terrors. She could look into the grave without alarm. She confessed her sins with great meekness, and mourned that she had not been more faithful in the service of God; yet rejoiced to resign her soul into the hands of her Redeemer.

"Once, when I visited her, she affectionately took my hand and said—"My dear sister, I have been wishing to see you for several days. I have thought a great deal

of you and Mr. Potter. I love you much, but am going to leave you. I think I shall not live long. You have done much for me. I thank you, and hope the Lord will reward you. I am willing to die, if it be the will of God. I know that I have experienced his love. I have no desire to live in this world, but to do good. But God can carry on his work without me. I hope you will continue the meeting of females. You must not be discouraged. I thought when I should get to the Arkansas, I would form a society among the females, like ours. But I shall never live to get there. I feel for my dear parents, but the Lord will take care of them."

"At another interview she said—"I feel perfectly resigned to the will of God. I know he will do right with his children. I thank God that I am entirely in his hands. I feel willing to live or die as he thinks best. My only wish is, that he may be glorified. I hope, should I ever recover, I shall be more faithful in the cause of Christ, than I have ever been."

A request was sent to Dr. Campbell to visit her as soon as possible. But he was unable to come till the 21st, by which time Catharine was so much enfeebled, as to be entirely confined to her room. She could not even raise herself without assistance. The physician gave it as his opinion, that she could live but a few days, unless she was removed to Limestone, it being impossible for him to attend on her at so great a distance. Whether such a removal was possible was at first doubted. But a kind Providence furnished unexpectedly such facilities for the measure, that it was determined on.

Before entering on an account of her removal, some further notices of the state of her mind will be given.

"On the 23d, she seemed to have the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed—"Now I am ready to die. Oh, how delightful is the view of my Saviour! How happy shall I be when I arrive at my Father's house."

"On being asked, what would be her feelings, if it was the will of God she should live, she replied—"The Lord's will be done, and not mine. If I can promote his cause in any way, I am desirous to live. But if I am taken away, I hope my brother David will be useful in bringing our benighted nation to a knowledge of Jesus."

"Her soul appeared full, and more than full, of love to God. She spoke much of his goodness to her, and expressed much regret, that she had done so little in his cause. The day preceding this, she had expressed a wish to go to Huntsville, and unite with Mrs. L. and C. in forming an association for prayer, and endeavouring to do something for the cause of Christ."

Catharine was now unable to endure the motion of a carriage, even for a short distance. It would be necessary, therefore, in proceeding to Limestone, to carry her on a litter to the Tennessee river, which was six miles distant; then to take her in a boat down the river, forty miles, to a village named Trienna; and from thence, on a litter again, about five miles, to Dr. Campbell's. But in order to the successful prosecution of this enterprise, the aid of some person through the whole distance, who was acquainted with the English language was indispensable. And it should be thankfully noted, that, just when the question of removal was agitated, Mr. William Leech, a pious acquaintance from Huntsville, providentially arrived at Creek-Path, and very kindly tendered his services.

Monday, the 26th of May, was the time appointed for commencing the journey. "Numbers," says Mrs. Potter, "assembled to take, as they feared, and as it proved, a last look of their beloved friend. After a prayer, in which she was commended to the divine protection, the canoe was announced to be in readiness, and we followed the litter, borne by her affectionate people to the river. Old and young were bathed in tears, and some were obliged to use their influence to prevent a general and loud lamentation. Catharine alone was calm, while she bade farewell to those she tenderly loved."

Mr. Leech says, that "small groupings of her acquaintance were frequently seen on the road, waiting her approach. When she arrived where they were, they would hasten to the side of the litter, take her by the hand, and often walk away without speaking a word, the tears all the while rolling down their cheeks."

They arrived at Dr. Campbell's a little before dark, on the 27th. Here, not less than at her father's house, she found friends, who were ready to make any sacrifice for her comfort, and with whom she could freely converse on the subject which lay nearest her heart. Under the skilful care of Dr. Campbell, she soon began to amend, and hopes were entertained that she would even partially recover.

Early in June, her dear friend, Mrs. Potter, came from Creek-Path to see her. This lady, in a letter to the Corresponding Secretary of the American Board, says, "She then seemed to think she might recover; but manifested no wish to live, unless it should be for the glory of God. She said, 'When I enjoy the presence of the Saviour, I long to be gone.' While at Dr. Campbell's, I wrote a letter to her brother David, informing him of her illness. When about to close the letter, I went to her bed-side, and said, 'Catharine, what shall I say to your brother for you?' After a short pause, she

replied, 'If you will write, I will dictate a short letter.' Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she, with a sweet smile, began to relate what God had done for her soul while upon that sick bed.

"To my partial eye she was, at that moment, an interesting spectacle; and I have often wished that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking; her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear."

How much soever her hopes, and those of her friends were raised at this period, with respect to her recovery, they were of brief duration. Though every attention, which an unwearied kindness could bestow, was given her, and prayer was offered continually on her behalf, her Lord and Master was pleased to hasten her departure.—She had entered the last six weeks of her life, and thenceforward her descent towards the grave was regular and unremitted.

Dr. Campbell now thought it his duty to inform her parents and herself, that his hopes, even of her partial recovery, were gone. Upon communicating this intelligence to her father, who a little before had come to Limestone, the good old man, after a solemn silence of some minutes, observed, "The Lord has been good to give me such a child, and he has a right to take her when he thinks best. But though it is my duty to give her up, it is hard to part with her." Catharine received the notice without manifesting the least alarm, only requesting the doctor, to inform her, how long she might probably live. On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bedside.

"I found," says he, "some appearance of anxiety in her countenance, which was the result of new sensations of bodily distress, and not of any agitation of mind. As soon as she could speak, (for she was sometimes speechless,) extending her hand to me, she calmly observed, 'I am gone.' Some hours after this, when her distress returned, and her respiration became very difficult and painful, she said, in reference to her sufferings, 'What shall I do?' I inquired, if, in this trying hour she could not confidently rely on her Saviour? She answered, 'Yes.' Through the day, her mind was perfectly tranquil, and though several times, when her mother and her friends were weeping about her, the tears would start into her eyes, she would quickly suppress them. She seemed to spend most of the time in prayer. The night was one of

considerable distress, owing to her difficulty of breathing. In the morning, she looked towards the window, and asked me if it was not day. I replied, that it was. She then turned her eyes towards heaven, and an indescribable placidness spread over her countenance. Perhaps she thought that the next morning she should behold, would be the morning of the resurrection.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then—she closed them in the sleep of death.

"She expired without a groan or a struggle. Even those around the bed scarcely knew that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past six o'clock, on the morning of July 18th, 1823, aged 23 years.

Her afflicted relatives conveyed her remains to Creek-Path, where they were, on the 20th, deposited near the residence of her parents, and by the side of her brother John, who had died about a year and a half before, in the triumphs of the same faith.

NEW-YORK BETHEL UNION.

The fourth anniversary meeting of the New-York Bethel Union, was held in the Baptist church in Nassau-street, on Friday evening, the last day of December. A very numerous assembly was collected on the occasion. The Report was read by Horace Holden, Esq. the secretary of the Society, after which the meeting was addressed by the Rev. Mr. Choules from England, the Rev. Mr. Baldwin, of this city, and by two seamen, one of whom remarked on the sufferings and privations of sailors, and the other stated the benefits which they had derived from the efforts of the Bethel Union. These addresses produced a deep impression on the audience. Many were affected even to tears.

From the Report, we have prepared the following brief notice of the means now in operation in the different ports of the United States, for the benefit of seamen.

In *Portland*, to which place a Bethel flag was forwarded last winter, a society has been formed, and a praiseworthy zeal manifested by the managers. In *Boston*, the seamen's cause is patronised and principally

supported by the Society for the Moral and Religious Instruction of the Poor. A convenient place for religious worship on Central Wharf has been gratuitously afforded, and the erection of a Mariners' Church is seriously contemplated. In *Philadelphia*, a Mariners' Church has been completed, and was opened for the first time on the third sabbath in October last, and dedicated to the service of Almighty God. In *Baltimore*, three places for divine worship have been established, which are regularly attended by numerous hearers, and it is expected that at no distant day a Mariners' Church will be erected in that opulent and elegant city. In *Charleston*, prayer meetings have been kept up most of the year, either on board of vessels or at boarding-houses; and deep interest has sometimes been discovered both by masters and sailors. In *New-Orleans*, the seamen's cause continues to find friends and supporters. In *Albany*, since last spring a Bethel flag has floated over the waters of the Hudson in the breeze of every Sabbath morning, inviting and collecting sailors and boatmen to the worship of the "God of Jacob." The great number of men in this place employed in the canal navigation and river trade, rendered it peculiarly important to establish Bethel meetings for their benefit. In the city of *New-York*, meetings have been regularly maintained twice every week during the year, and sometimes oftener. There have been 87 meetings on board of vessels, and 137 in sailors' boarding-houses, and the smiles of God have evidently attended the exertions which have been made.

The practice of setting sail for sea on the Sabbath is thus noticed:

The Board feel constrained in this place, holding the station they do in regard to seamen, to enter their solemn protest against a practice which has its abettors alike in Europe and America, which must, sooner or later, be discontinued, and which, until it be discontinued, will be attended with the most pernicious consequences to the souls of men: we mean the practice of setting sail for sea on the Sabbath. In direct violation of the positive command of the Most High, who, with memorable solemnity hath said, "Remember the Sabbath-day to keep it holy," without any indispensable necessity which can authorize a relaxation of this most righteous and reasonable law,

almost by common consent, the majority of vessels for foreign ports go to sea on the Sabbath.—Those who thus trample on this divine institution for the sake of their own profit and convenience, will assuredly be followed with the malediction of the great proprietor of time. It has been truly said, “No man, no community, ever lost any thing by keeping the Sabbath-day holy. God will bless the Sabbath to those who observe it, and He will curse all other time to those who profane it.”

In adverting to the death of their late worthy President, *DIVIE BETHUNE, Esq.* the Board say :

He was the seaman's friend. He stood forth the early and able advocate, and the zealous promoter of all the measures now in operation for their religious improvement. Feeling, as he did, the deepest interest in their spiritual welfare, and realizing the important part they will necessarily act in the great moral enterprise which is to introduce the millennial day ; his soul was always alive to every plan calculated to promote this glorious object. His exertions in behalf of this Society, and the uniform tenor of a whole life, devoted to acts of beneficence and piety, will not soon be forgotten ; but it is hoped will serve as examples to those who survive him. He requires not our eulogy. He has left an imperishable name, embalmed in the affections of this whole Christian community.

After urging the importance of the social meetings for prayer, and earnestly inviting Christians of different denominations to attend them for the purpose of encouraging the seamen, the Report proceeds to an estimate of the number of seamen belonging to the port of New-York. From accurate calculations, founded on the number of vessels in port at different periods during the years 1823 and 1824, it appears that the whole number of seamen who annually frequent the port of New-York, is not less than 16,000, and the number constantly in port is not less than 2,800. “If to this number (says the Report) we add 1,000 for superannuated seamen, it will increase it to 3,800. Then add to this 1,000 families of seamen, five to each family, and it will give an addition of 5,000 more—so that New-York alone has 8,800 immortal beings belonging to the families of her seamen, who require to be fed with the bread of life.”

Worthy of imitation.—On the cover of the London Missionary Register for October last, there is the following acknowledgment of a donation to the Church Missionary Society. “Thank-offering to God for deliverance from imminent peril, 1000*l.*” This, reduced to our currency, is nearly \$4450. This is a noble way of showing gratitude to God for his particular mercies, for independent of the offering up of the heart to his love and service, what can testify a better state of feeling than a willingness to devote a portion of our worldly goods to the advancement of his cause among men ? Let those who have experienced any special marks of God's Providential care in deliverance from dangers, by seas or land, in restoration from sickness, &c. think of the above example, and learn a valuable lesson.—*Phil. Rec.*

Often in prayer some idle fancy buzzes about me, and makes me forget where I am and what I am doing. I compare myself to a man upon his knees before the King, pleading for his life, or returning thanks for some great favour : in the midst of his speech, he sees a butterfly : he immediately breaks off, leaves his speech unfinished, and runs away to catch the butterfly. Such a man would be thought mad ; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you ? I believe it is sometimes, and in some degree, though I hope you are not so bad as I. As we all spring from one stock, though our features differ, depravity is the common family likeness, which runs through the whole species, but Jesus came into the world to save sinners ;—He died for us, and

“His hands infected nature cure,
With sanctifying grace.”

We hope in a little time to see Him as He is.—Then, and not before, we shall be completely like Him, and while we are here, His precious blood cleanses us from all sin, and makes our defective services acceptable to God.—*Newton's Letters.*

Died, on Thursday the 20th ult. in the 79th year of his age, the Rev. Dr. John H.

Livingston, Professor of Didactic and Polemic Theology, in the Theological Seminary of the Reformed Dutch Church at New-Brunswick. Dr. Livingston was born at Poughkeepsie in Dutchess county of this state in May, 1746. At the age of twelve years he entered Yale College, where he graduated in 1762. After leaving college he commenced the study of law, but having received deep religious impressions under the preaching of the Rev. Dr. Laidlie of this city, he soon abandoned it for the study of theology. In May, 1766, he went to Holland, and prosecuted his Theological studies for four years in the University of Utrecht. During this period he carefully cultivated an acquaintance with the principal ministers in the church of Holland, and gradually conciliated their minds to the establishment of independent classes and synods in this country. Having thus prepared the way, he was enabled on his return to America to bring to a happy termination the controversy between the two great parties of *cœtus* and *conferentie*,* which had for a long time divided and distracted the Dutch churches.

In 1784, Dr. Livingston, with the advice of the church in Holland, was appointed Professor of Divinity for the Reformed Dutch Church in America. In 1810, he was called to the presidency of Queen's College in New-Brunswick, which office he held for some time in connexion with his professorship. Eventually, however, he devoted himself exclusively to the Theological Seminary, and continued in that charge till his death.

"The last evening of his life," says the Rev. Dr. Milledoler, in a sermon preached at his funeral, "he spent with his Reverend Colleague, discovering more than ordinary cheerfulness as well as vigour and energy of body and mind, and must, as appears from circumstances, have died early in the morning of the following day, without struggle, and without a groan that was audible, like

one falling asleep, whose soul has been kissed away by attendant angels, or by that blessed Being who had approached, and was calling him unto himself. Who, on noticing these facts, but will be ready to exclaim, "Let me die the death of the righteous, and let my last end be like his."

SABBATH SCHOOL GLEANINGS.

"Mother," said a sprightly lad to his parent one Sunday evening, "my teacher has been telling me some strange things to-day." "Well, Robert, what did he tell you?" "He told me that I had a wicked heart—that I did not love God—and he was afraid I should never get to heaven. Have I got a bad heart, mother?" "Look in your Bible, my child, if you wish to know more about your heart. Jeremiah says, your 'heart is deceitful and desperately wicked.' David, that you were 'shapen in iniquity.' Job, that you are vile. St. Paul, that there is no good thing in you." The boy took his Bible from the shelf, found the texts alluded to by his mother; then closing his book, with a sigh, exclaimed, "It does seem that Mr. C. is right, and if so, what is to become of my soul?" and, with a sad countenance he retired to his chamber,—may we not hope, to seek the aid of the great Physician of souls.—*A. S. S. Mag.*

While engaged in my duties as manager of a Sunday school in this city, a rosy-cheeked boy entered the room, leading his two brothers, and approached me with an open manly salutation. He surveyed the busy scholars with that sort of expression which the soul unconsciously sends forth, when she meditates upon past delight, and exclaimed, "Sir, I learnt my Bible here, and I remember well the day when I first wept for my sins." I was much struck with the earnestness of his manner, and the intelligence of his narrative which he gave me, respecting the effect of Sunday school instruction on his mind. He had been absent from the city for the last two years, and expected in the course of the week to embark for England, his native place, and he had called to take a last view of a spot that seemed to occupy an important place in

* The ministers who were opposed to the plan of an independent judicatory in America, first met in 1755, and called their meeting *Conferentie*; and this name, thenceforward, distinguished their party, in opposition to the *Cætus*, which was the style of those who wished to establish judicatories with full powers in America.

the sweetest associations of his bosom. When he was taking his leave, I asked him how he intended to occupy his time while crossing the sea. "I shall have enough to do," he replied, emphatically, "my brothers must read the Bible."

Previous to his entrance, my mind was much depressed by the unpromising condition of the school, and perhaps too I had murmured. His appearance and history seemed like a rebuke from Heaven, and when he departed, my heart was full. It seemed as if the Angel of Mercy had gone by, filling the place with fragrance, and inscribing upon the wall, "in due time ye shall reap, if ye faint not."—*Id.*

ORDINATIONS AND INSTALLATIONS,

Compiled from various Periodical Works.

June 30—The Rev. Willard Kimball, in Abington, Mass. Sermon by Rev. Mr. Sharp.

June 30—The Rev. Calvin Lincoln, jr. over the First Congregational church and society in Fitchburg, Mass.

July 7—Mr. Nelson Gray was admitted to the holy order of Deacons, in St. Peter's church, Baltimore, by the Right Rev. Bishop Kemp. Sermon by the Rev. Mr. Henshaw.

July 13—The Rev. Samuel Van Vechten was ordained and installed Pastor of the

Reformed Dutch church of Bloomingburgh, N. Y. Sermon by the Rev. James B. Ten Eyck of Berea.

July 8—The Rev. —Burt, (installed) over the church in Manchester, Conn. Sermon by Rev. Mr. Robbins of East Windsor.

The Rev. Jesse Pease, at Tisbury, Martha's Vineyard, to the work of an Evangelist. Sermon by the Rev. John Peak.

August 2—The Rev. Joseph S. Christmas, over the American Presbyterian society in Montreal, L. C. Sermon by Rev. Dr. McAuly of New-York.

August 12—The Rev. William Ford, over the second Presbyterian society in Newburyport, as colleague with the Rev. John Giles. Sermon by the Rev. Mr. Jenks of Boston.

August 15—Mr. Henry W. Ducachet was admitted to the holy order of Deacons. Sermon by Right Rev. Bishop Griswold.

August 17—The Rev. Benjamin Chase, at New-Haven, to the work of an Evangelist. Sermon by the Rev. Dr. Spring of New-York.

August 25—The Rev. Joseph Torrey, over the church and society in Royalston, Vt. Sermon by Rev. Mr. Wheeler of Windsor.

Erratum.—Under the head of Haytian Mission, page 54 of this number—for Rev. Mr. Hughes, read Rev. Mr. Pennington.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY, during the month of January, 1825.

Collected at the Monthly Concert in the 1st Pres. Ch. in Ogdensburgh, N. Y., by Rev. J. Mc Cauley,	10 00	by J. R. Gibson	12 00
Remittance from Rev. Mr. Crane, Agent	400 00	Collected at the Mon. Concert in the Scotch Presb. Ch. in Cedar-St. N. Y. by Mr. R. Blake	12 00
Do. do. do. do.	25 00	From the Presb. Ch. in Abington, Pa. by Rev. Robert Steele	20 00
From the Female Miss. Soc. of Sunbury, Pa., by Mrs. Mary Jordan, Tr.	12 00	Collected at the Mon. Con. in Penfield, N. Y., by Mr. A. Carpenter	3 00
From "a friend to Missions," in N. Y.	10 00	Collected at the Mon. Concert in the German Ref. Ch. in Germantown, Pa., by Rev. John H. Smaltz	7 00
From 1st Pres. Society, in Rochester, Monroe Co., N. Y., by Jacob Gould	78 00	From Female Sabbath School No. 5, N. Y., 1st payment for educating an Indian child at Mackinaw, to be named Joseph McElroy, by Misses Arabella Taylor and Eliza Thorburn	12 00
From Messrs. Kerr & Caskie, of Manchester, Va., amount of deposit by Rev. J. C. Crane, Agent	340 00	Collected at a Weekly lecture in the Ger. Ref. Con. in York, Pa., by Rev. Lewis Mayer	10 00
Collected at the Monthly Concert at Lyon's Farms, N. J., by Mr. Obadiah Meeker, Jr., through Mr. Joseph Wilbur	7 36	Collected at Mon. Con. in the Presb. Cong. in Newton, N. J., by Mrs. S. D. Morford	13 16
Collected at Mon. Con. in Brick Ch. Collected at the Mon. Con. in Pres. Ch. in Cedar-St.	12 50 7 26	From an individual in Newton, avails of a plum-tree, by do.	2 00
From the Juvenile Association of the Pres. Cong. in Spring-St., N. Y., 2d payment for educating a child at Cataraugus, named Samuel H. Cox,			

Collected at Month. Con. in the Pres. Ch. in Sandy Hill, N. Y., by Rev. R. K. Rodgers,	5 00	York, to be applied to the fund for the support of our beneficiaries at Cornwall, Con., by Mrs. Mary Morse	10 00
From Aux. Society of Ghent, Columbia Co., N. Y., by Rev. P. S. Wynkoop,	14 00	From the 1st Church in Alexandria, being the balance of the sum requisite to constitute their pastor, the Rev. Elias Harrison, a life member,	11 25
Collected at Month. Con. in the 5th Pres. Ch. in Philadelphia, by Alex. Henry, Esq.	19 43	Collected at the Month. Con. in the Mission Church in N. Y., by Mr. Daniel Turnier,	5 50
Collected at Month. Con. in 1st do. by do.	25 57	From the Female Miss. Society of the 1st Pres. Ch. in Brooklyn, L. I., by Mrs. I. S. Noyes,	100 00
Collected at the Month. Con. in the Pres. Cong. in Flemington, N. J., by Rev. J. F. Clarke,	3 90	From the Female Miss. Society of Brooklyn, L. I., 2d payment for educating Joseph Sanford and Anna F. Sanford, at Cataaugus,	24 00
Collected in the 1st Church in Amwell, N. J. under the pastoral care of Rev. J. F. Clark, by do.	2 63	From the Ladies of the Pres. Cong. in Greenwich, N. J., to constitute their pastor, the Rev. Samuel Lawrence, a life member,	30 00
From the Female Aux. Society of Morristown, N. J., to constitute their pastor-elect, the Rev. Albert Barnes, a life member, by Miss J. N. Johnes	30 00	From the Aux. Miss. Soc. of Greenwich, N. J., by Rev. Samuel Lawrence, Sec.	10 00
From a number of Ladies in Morristown, N. J., the 4th payment for educating an Indian boy at Harmony, named William McDowell, by Miss Mary L. Mann,	12 00	From Mrs. Margaret Carswell, of Phil., by Rev. Dr. Ely,	15 00
Collected at a circular prayer meeting, in Union Parish, Mattituck, L. I., by Mr. John Hubbard,	10 00	From the Female Clothing Soc. of Hanover, N. J., by Rev. Aaron Condit,	4 00
Collected at the Month. Con. in Williamstown, N. J. by Mr. E. Brown,	6 00	From Messrs. David & Stephen Beach of Somerset Co., N. J., by Rev. Dr. Spring,	5 00
From Mrs. Elizabeth Riggs for the education of an Indian child,	12 00	From the Youth's Miss. Soc. of N. Y. 1st payment for educating an Indian child by the name of Henry Rutgers, by Wm. H. Palmer through Daniel L. Gray,	12 00
From an anonymous correspondent in Greencastle, Pa.	5 00	From Pres. Cong. in New-Lebanon, N. Y., taken at Month. Con., by Paul Roberts,	12 00
Avails of a Missionary box, kept by Miss Margaret Montgomery, of Danville, Pa., by John Montgomery, Esq.	15 00	From Aux. Miss. Soc. of Bridgeport, Con., by Stephen Hawley, Esq.	10 00
Collected at the Month. Con. in Brunswick, Rensselaer Co., N. Y., by Rev. John Younglove,	2 00	From the Aux. Soc. of Basking Ridge, N. J., by Wm. Lindsley, Tr.	7 00
From the Aux. Society of Suckasunny Plains, by C. Cary, Esq.	6 00		\$1517 56
Remittance from Rev. Mr. Sessions, agent,	100 00		
From the Maternal Association of New-			

Collected by the Rev. Horace Sessions—the amount included in former lists of Contributions.

<i>Allentown, Monmouth Co. N. J.</i>		<i>Trenton, N. J.</i>	
Collection in the Rev. Mr. Perkins's Congregation,	\$4 60	Collection in the Presb. Ch. in aid of the Haytian Mission.	11 88
<i>Bordentown, N. J.</i>		<i>Woodbury, Gloucester Co. N. J.</i>	
From a few Individuals,	1 00	Collection in the Rev. Mr. Jones's Congregation,	8 52
<i>Bridgetown, Cumberland Co. N. J.</i>		<i>Deerfield, Cumberland, N. J.</i>	
Collection in the Rev. Mr. Hoff's Congregation,	16 80	From the Aux. Miss. Soc.	15 00
From the Ladies, to constitute their Pastor, the Rev. Brogun Hoff, a life member,	30 00	<i>Greenwich, Cumberland Co. N. J.</i>	
<i>Fairfield, Cumberland Co. N. J.</i>		From a friend of Missions,	1 00
Collection in the Rev. Mr. Osborn's Congregation,	13 00	<i>Salem, Salem Co. N. J.</i>	
From the Ladies, to constitute their Pastor, the Rev. Ethan Osborn, a life member,	30 00	Collection in the Presb. Church,	5 00
Collections from the Month. Contribution box,	12 56	<i>Pittsgrove, Salem Co. N. J.</i>	
<i>Princeton, N. J.</i>		From the Ladies of the Presb. Cong. to constitute their Pastor, the Rev. G. W. Janviers, a life memb.	30 00
Donation from Rev. Pres. Carnahan,	5 00	<i>Christiana, and White Clay Creek, Dela.</i>	
Donation from the Students of Nassau Hall, (including some of the graduates of 1823-4) to constitute the Rev. Philip Lindsly, D.D. a life memb.	50 00	From the Ladies, to constitute their Pastor, the Rev. A. K. Russell, a life member,	30 00
		<i>St. George's, New-Castle Co. Del.</i>	
		From Mr. J. Randel, Jr. to constitute himself a life member.	30 00

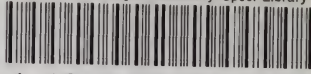


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